

WHOLE NO 540

sir; but while they were cutting, there came up a shower of rain, which obliged them to retire into the house: one of the plates was by accident left out upon a stump, from whence a tree had been cut down, and remained there till the rain was over; a small remnant of meat, &c., was left upon the plate, which the poor slave found, and thinking no harm, ate it: he was very hungry; for doing which he suffered the inhuman punishment mentioned above. But where was the crime of this? some may say. Indeed, my friends, I have that to learn myself; for the food which he ate was so spoiled by the rain, that it would not have been eaten by any but such as were very hungry. I have heard of his being given to the dogs; but such is the amazing cruelty which is caused by such a most accursed trade. I myself have known a poor slave, for seeking to make his escape, (as who would not), taken, tied down, and whipped for several hours, without mercy: one and another taking turns at whipping him. I have heard of his being burnt with a red-hot iron, and then to burn and torment the poor creature was as customary. Many greater cruelties I have heard of, but could never bear to see them.

Many masters have boasted, that they have lain awake on purpose to invent unheard of cruelties and tortures, which they have used. Volumes might be filled with the accounts of the torments inflicted upon the miserable creatures, and this merely to gratify the inhuman brutality of their unfeeling masters.

From the Friend of Man.
Progress of Abolitionism.

Extracts from the last letter of the correspondent of
GERRIT SMITH, who resides in TENNESSEE.

* An opinion is gaining ground at the South, that slavery cannot continue long.

The whole South has been in some degree influenced by the abolitionists. Barbarous punishments are less frequent, and the slaves are treated with a humanity that prevailed in South Carolina until about 1830. The last instance I heard of in that State was in Abbeville District. A young negro of man, said to be about twenty years old, was tried and sentenced by a court composed of two magistrates and five

prejudicial, our executive near and dear, and our
John C. Calhoun and George McDuffie.
the intelligent postmaster of _____, in this county,
was present at the execution. He told me, that
there was a very large collection of people, and,
near as he could judge, 3000 blacks; that before the
fire was kindled, a sermon was preached by, I think,
Mr. Rev. Mr. Capers; that he was a very able
man, and, withal, a sufferer distinctly; that he
appeared composed, so much so, that he thought he
did not believe that they really intended to burn
him. When the dreadful scene was about to be
executed, they piled pitch-pine faggots around him
and applied the fire. His screams were loud and
piercing. No language could describe his agony.
The plain dealing of our abolitionists, that a stop
to the execution, if possible, trust, forever. The
slave market was, when I was in Charleston, in the
most public part of the city. When the abolition-
ists were handing them, as they thought, rather
roughly, they removed it to a more private place.
These are among the signs of the times. Where
there is a slave market, there is a slave trade.
In the late fall, a planter, the owner of some 50
or 60 slaves, from Edgefield District, which joins
Abbeville on the East, spent a night at the house,
where I am now writing. Speaking of the abolition-
ists, he said they made horrible pictures, and ex-
hibited them publicly, of slaves chained together,

that of our country, might have been exceeded in malignity. He said they did. I told him I thought not; that I had met slaves, every where chained; that while the trade continued, it was an every day occurrence in the South; that, in Laurens District one was whipped to death by a Baptist clergyman, and two recently one burned to death in Abbeville, two others were hanged, and adjoining the river, he lived in a wretched shack, and that there was more cruelty on the plantations. Frequent instances of this kind have occurred, which are important so far as they show, that slaveholders are not wholly inaccessible to shame, and that the pictorial representations and severe criticisms of the abolitionists are doing much good.

On the 10th or 11th of weeks since, I spent a night at my friend _____ in _____ county. I met there with a Mr. _____, the President of the Manumission Society of that part of _____ county. I inquired about the present situation of the society, its members, &c. He stated that the society had over 600 members; that he had a list of their names, which he should be happy to show me. He also stated that he attended its meetings, owing to the oppressive laws of the State.

Mr. _____, (the President aforesaid), has sold his farm and purchased in Indiana, unwilling to remain longer in a State where freedom was denied him.

This excellent man gave me a pressing invitation

On visiting a nobleman, I inquired of him if, during this time of trial, he had kept up an active correspondence at the North. He said, 'no,' that little had been done by any of the society.¹ It is true that these good men have been much discouraged by the mobs of the North and the oppressive laws of the South—I think, too much so, to believe that they will leave the States to be the victims of the danger of prosecution, and that, by corresponding with the North, they would soon learn that there was much cause for rejoicing. Mr. ——— thinks that the anti-slavery influence is about to arise with redoubled vigor at the South. One of the most effectual means will be, by extensive and active correspondence. Should any Northern friends be willing to undertake this labor, I think I can do something to induce a very extensive correspondence with his part of the South.

I hope to see ——— (a member of Congress of Western New-York,) and shall labor to convince him, that eriging to the South is not the way to gain their respect, or to discharge his duty to the North.

Abolitionism in Kentucky.

'If the signs of the times do not deceive us, the time is come when the people of Kentucky should call a Convention and change their fundamental law. The slaveholder must prepare himself to give up his

naives, we do not read a speech of any political assistance. The moral of the act of 1853, which does not abound with malice upon the evils of slavery. If these gentlemen are representatives of their constituents' feelings, Kentucky is at length ripe for harvest. Let the abolitionists of the North rejoice!

There is but one hope for the slaveholder left. It is that he may be now clothed with power and ignorant of the *real* feelings and opinions of the people, or that, knowing them, they regard them not. If the present members of the General Assembly truly represent the *popular* feeling upon this subject, it is useless for us, in Fayette, to keep up the hopeless and unprofitable struggle. Kentucky would be better off if she were a *tabula rasa*, and the Convention ended. Let not the slaveholder perish in the soft delusion that this Convention will not be called. There are keen minds and ardent spirits in *and out* of the State, who watch, with sleepless vigilance, these legislative indications. * * *

Is it not better for the slaveholder to risk the Convention now? Is it not better that he be freed from such a vexatious and harassing controversy from him, is it not better that he should know it, and make his arrangements accordingly? Is it not better that this fierce controversy, in and out of the Legislature, with regard to the moral and political sin of slavery, be brought to an end, either by its final abolition, or by fixing its position in the law, and its continuance? There are *no* *trax* questions, and

POETRY.

For the Liberator.

NEW-ENGLAND ABOLITIONIETIES.

William Lloyd, William Lloyd, if thou'd wish to avoid
The bitter of tongue and of pen,
Thou must give up the strife
For Freedom and Life,
And never speak truly again.

Wm. Lloyd—

And never speak truly again.

But hold on thy way, for there cometh a day

Where the faithful shall reap their reward,

In the home of the blest,

Where the weary shall rest

In mansions prepared by the Lord,

In mansions prepared by the Lord,

Amos A., Amos A., in an earlier day

Of our cause, clud in buckler and shield,

Thou stoodst facing the foe:

But where art thou now?

Scared by women away from the field,

Scared by women away from the field.

Maria, Maria, though in circles called higher,

Thy name with contempt may be spoken;

There's a holier part

In the grateful heart

Of the bondman whose chain has been broken,

Of the bondman whose chain has been broken.

Mary Ann, Mary Ann, with thy heart in thy hand,

Where there's work to be done, thou art there;

And thy labor goes free,

Whatever it be,

Petition, collection, or Fair,

Petition, collection, or Fair.

William B., William B., the down-trodden in thee

An unfaltering defender have found;

Thou'lt fight as the rock,

'Neath the tempest's wild shock,

Yet with meekness and gentleness crowned,

Yet with meekness and gentleness crowned.

Natty P., Natty P., as soon shall we see

Thy own granite hills leave their station,

To kiss the wild wave,

As thou'lt give up the slave

To the hands of new organization,

To the hands of new organization.

Thankful S., Thankful S., if I rightly can guess,

Thy hands are not slow to perform

The laborious part,

With a cheerful heart,

And a love for the slave ever warm,

And a love for the slave ever warm.

William Chase, William Chase, we've not yet won

The race,

Oh, say not so soon,

That the labor is done,

Designed for our Organization,

Designed for our Organization.

John A. C., John A. C., the blow aimed at thee,

Savored naught of true love for a neighbor;

But it hit the right mark,

Although sent in the dark,

For it showed thee the field of thy labor,

For it showed thee the field of thy labor.

4th mo., 1841.

From Graham's Magazine.

THE VOICE OF THE SPRING TIME.

BY MARTIN TRAYNE, JR.

I come! I come! from the flowery South,

With the voice of song and the shout of mirth;

I have wandered far, I have wandered long;

The valleys and hills of the South among;

On woodland and glen, on mountain and moor,

I have smiled as I smiled in days of yore;

In emerald green I have decked them forth,

And I turn again to my home in the North.

I have roved afar through the storied East,

And held on her hills my solemn feast;

Through her cypress groves my voice was heard,

In the music sweet of my fair bird;

Each plain I have clothed in sunlight warm,

And slumbered in peace 'neath the desert palm;

A garment of light to the sea I gave,

And melody soft to each rushing wave.

O'er the Isles that gem the Egean sea,

I roamed and flew with fabled glee;

Round the ruins grey of the olden time,

Bright garlands I hung of the creeping vine;

Ah, little they thought, who slumber beneath,

That the warrior's plume, and the victor's wreath,

Would fade like the blossoms that spring-time flings,

'Round the cotter's grave, and the tomb of kings.

O'er Marathon grey I walked in my pride,

And marion o'er the plain where the brave had died;

On the field of Plata I laid me down,

'Neath the shadows deep of old Cithron's frown;

Full suddenly I wakened the Persian sleep,

When the first-terrors, and the wild flowers creep;

His requiem song I sang as I lay,

And dreamed of the glory won on that day.

O'er Italia's hills soft sunlight I poured,

And her olive groves glowed wherever I trod;

A coronet gave to the mountains I gave,

And a robe of blue to each laughing wave;

With verdure I clothed each mouldering pile,

And laughed at the glory of man the while;

For I thought how old Time had trampled in scorn,

O'er the monuments proud of yesterday's morn.

I come! I come! with the song of the thrush,

To wake with its sweetness the morning's blush;

To hang on the hawthorn my blossoms fair,

And strew o'er each field my flowers rare;

The lark, he is up, on his heavenward flight,

And the leaves are all gem'd with diamonds bright;

The hillside all bathed in purple and gold,

And the bleating of flocks is heard from the fold.

Go forth! go forth! for the spring-time is come,

And makes in the North his bright sunny home;

The sky is his banner—the hills his throne—

Where in sunshine robed, he sits all alone;

In the depths of the woods his footsteps are seen

By each moss-covered rock and tell-tale stream;

And his voice is heard through each leaf-clad tree,

In the plaint of the dove and the hum of the bee.

IT IS NOT ALWAYS MAY.

BY PROFESSOR H. W. LONSFELLOW.

The sun is bright, the air is clear,

The darting swallow's war and sing,

And from the stately elm I hear

The bluebird prophesying Spring.

So blue you winding river flows,

It seems an outlet from the sky,

Where waiting till the West wind blows,

The freighted clouds at anchor lie.

All things are new—the buds, the leaves,

That gild the elm-trees' nodding crest,

And even the nest beneath the eaves;

There are no birds in last year's nest.

All things rejoice in youth and love,

The fulness of their first delight;

And learn from the soft heavens above,

The melting tenderness of night.

Maiden! that read'st this simple rhyme,
Enjoy thy youth—it will not stay;
Enjoy the fragrance of thy prime,
For oh! it is not always May!

Enjoy the Spring of love and youth,
To some good angel leave the rest,
For time will teach thee soon the truth—
There are no birds in last year's nest.

MISCELLANY.

From the Unitarian Monthly Miscellany.

Church, Ministry, and Sabbath Convention.

This Convention, of which we gave some account in our last volume (Miscellany, III. 286, 357), resumed its sessions on the 30th of March, in the Chardon-street Chapel in this city, Edmund Quincy presiding. From all we have seen and heard of the proceedings, we are confirmed in the belief that no good, and some harm, will come from these meetings. The manner in which the discussion is conducted is not suited to the serious nature of the subjects under examination, and evidently produces more mirth than conviction on the part of the audience. We should suppose that they who were instrumental in calling the Convention must be satisfied that an assembly of this sort is not the place for a calm and profitable discussion of grave questions, affecting the habits of the community and the interest of religion. Still they are by no means chargeable with all the improprieties or mischiefs that have accrued. Their opponents, we fear, have shown an equal want of decorum, and no less violent prejudice. Nothing has been more unfair, as well as irrelevant, than the attempt to fix upon those with whom the Convention originated, the stigma of infidelity. To call them infidels, because they are dissatisfied with existing institutions, or ascribe to them a human origin, and to repeat this accusation in the face of their own reiterated professions of belief in the divine origin and authority of Christianity, is grossly unjust, and only evinces the cause whose advocates resort to such means of defence—by raising prejudices, instead of meeting arguments—to the distrust of lookers on.

The subject for discussion at the present meeting, was the Ministry. A resolution was offered by a person unfriendly to the object of the Convention, that in the discussion of this question the scriptures be received 'as the paramount and only authoritative rule of religious faith and duty.' The first evening was spent in debate upon this resolution, which was finally rejected by a vote of 30 to 6. We do not conceive that this vote gives any countenance to the imputation of infidelity. The resolution was opposed, on the ground that the course of argument should be left free, since the design of the Convention was to obtain an unrestricted discussion; but they by whom it was opposed expressed their entire faith in the Bible. The avowed object of its supporters was to obtain, if it could be rejected, a ground for the charge of infidelity; this we have no hesitation in pronouncing an unworthy proceeding. In the course of the debate, much personality was allowed. After the resolution had been rejected, another was offered, as a means of bringing the Convention immediately to the object for which it was called, in terms to this effect,—that the order of the Ministry, as now existing, is anti-scriptural and of human origin. We understand that emphasis is laid upon the clause in italics, and that the design of those by whom this resolution was sustained, was not to secure a formal expression of opinion, so much as a general discussion. The Convention continued its sessions, morning, afternoon and evening, for three days, and then adjourned without taking any vote on the subject that had been before them. We trust none of our readers will regard the meetings of this Convention with anxiety. It has acquired a fictitious importance from the novelty of its subject. The object of the Convention, as we have mentioned, shows how few persons actually took part in the proceedings. The debates were confined to a still smaller number. Many persons attended from curiosity, and many also, it was unhappily evident, for the sake of amusement. The Convention was, in fact, a mere show, and the only object of its existence, but the folly far exceeds the mischief. We regret that the friends of institutions which we value, if they saw fit to enter upon the arena to which they were invited, did not carry thither better tempers and sounder arguments.

Church, Ministry and Sabbath Convention.

This convention met in the Chardon-street Chapel, on the 30th ult., for the purpose of discussing the question, whether the Christian Ministry is an institution of divine appointment—Edmund Quincy in the chair. A resolution was rejected, declaring that the convention 'receives the scriptures of the Old and New Testaments as the paramount and only authoritative rule of religious faith and duty.' Pending the debate, the Convention, in the name of the Convention, placed the body in an awkward position before the country, they afterwards passed a series of resolutions, explanatory of their motives, asserting that 'while the convention cannot properly claim to be, in the technical sense, a christian body, it declares those who apply to the term "infidel," to be guilty of gross definitions.' These how conscious they are of their true position! Having set aside the scriptures, the only possible authority for determining whether the ministry is ordained of God, and what are its legitimate powers, they must have been well prepared for discussing its claims! They adjourned without coming to a decision.—*Conn. Observer.*

Sabbath, Ministry, and Church Convention.

Our readers may expect that we shall give some account of this Convention, which met last week in the Chardon-street Chapel. There is no occasion for our saying more of it, than that it continued its sessions three days, meeting morning, afternoon, and evening; and that persons, whose names are to be entered as members, or took part in the proceedings, and most of these were from the country; that three fourths or more of those who were seen in the chapel at different times, seemed to have gone there from curiosity, remained but a short time, and left with feelings of disgust; that very little interest and but meagrely were awakened in the city in behalf of the convention itself or of their professed objects; that the debates, with few exceptions, were unworthy of the topics discussed, and discreditable to those who engaged in them, whether regard be had to the temper manifested or the arguments urged; and that, finally, not only was no vote taken on the question at issue, but we were able to see, no results, of any sort, were produced, of much interest or importance to the community.—*Christian Register.*

THE CONVENTION FOR DISCUSSING THE MINISTRY, whether of divine or human authority, its relation to christianity, &c., was well attended throughout, and its proceedings interesting. We attended only at intervals, but heard and saw enough to form a tolerable opinion of the subjects, arguments, and manner of proceeding. The advocates, pro and con, were religious persons, chiefly ministers or students, and the results were highly gratifying. It will be recollected that there is in Baltimore, an association of no less than *three hundred* who have recently been saved from the miseries of drunkenness, and restored to the bosom of virtuous society. So large a number may well furnish a delegation of efficient laborers in the cause. A paper from that city says of them, 'they have delivered several public addresses to large and deeply interested assemblies. The meeting in the Olden of Wednesday evening last, was of a thrilling and effective character. Several drunkards and drinking men came forward and signed the pledge of total abstinence.'

Sudden Death.—William T. Towne, Esq. of Springfield, formerly of Worcester, was seen on Wednesday at some distance from the former town, riding in his wagon—the horse apparently lame—he was guided. On reaching the stable Mr. T. was found to be dead, still sitting in the carriage. He died of apoplexy.

A new marble building, intended for the General Post Office, is in progress at Washington, the cost of which will exceed half a million of dollars.

THE LIBERATOR.

The New-York Herald.

One assertion I will venture to make, as suggested by my own experience, that there exists on the human understanding, and the nature of man, which would have a far juster claim on their high rank and celebrity, if in the whole huge volume, there could be found as much fullness of heart and intellect, as in the common day of the slave of Grover Fox—*Coleridge's Biographical Literature.*

The above passage contains a most extraordinary testimony to the greatness of one of the most extraordinary characters, that ever appeared on the theatre of human events. It is the more remarkable, as it is made by a man distinguished for the depth of his metaphysical researches; for his high estimate of the philosophy of intellectual life; for his poetical enthusiasm; and, in his later years, for his high church and State prejudices; and, therefore, apparently, one of the most unlikely persons to appreciate fully a simple, uneducated man—a sectarian, and, what is more, a bold and successful advocate for every species of civil and religious liberty; a despoiler of factitious ranks; a contemner of person; the manner in which the discussion is conducted is not suited to the serious nature of the subjects under examination, and evidently produces more mirth than conviction on the part of the audience. We should suppose that they who were instrumental in calling the Convention must be satisfied that an assembly of this sort is not the place for a calm and profitable discussion of grave questions, affecting the habits of the community and the interest of religion. Still they are by no means chargeable with all the improprieties or mischiefs that have accrued. Their opponents, we fear, have shown an equal want of decorum, and no less violent prejudice. Nothing has been more unfair, as well as irrelevant, than the attempt to fix upon those with whom the Convention originated, the stigma of infidelity. To call them infidels, because they are dissatisfied with existing institutions, or ascribe to them a human origin, and to repeat this accusation in the face of their own reiterated professions of belief in the divine origin and authority of Christianity, is grossly unjust, and only evinces the cause whose advocates resort to such means of defence—by raising prejudices, instead of meeting arguments—to the distrust of lookers on.

George Fox. One assertion I will venture to make, as suggested by my own experience, that there exists on the human understanding, and the nature of man, which would have a far juster claim on their high rank and celebrity, if in the whole huge volume, there could be found as much fullness of heart and intellect, as in the common day of the slave of Grover Fox—*Coleridge's Biographical Literature.*

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George Fox appeared as a reformer. If we turn to other reformers in the christian world, we shall immediately see between every one of them, and Fox, a striking difference. Fox, of course, was a doer, not a seer. He was a man of action, not of words. He was a man of the world, not of the church. He was a man of the people, not of the pulpit. He was a man of the street, not of the temple. He was a man of the market, not of the altar. He was a man of the shop, not of the sanctuary. He was a man of the house, not of the church. He was a man of the family, not of the congregation. He was a man of the room, not of the temple. He was a man of the street, not of the temple. He was a man of the market, not of the altar. He was a man of the shop, not of the sanctuary. He was a man of the house, not of the church. He was a man of the family, not of the congregation. He was a man of the room, not of the temple. He was a man of the street, not of the temple. 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